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THE HISTORY OF THE JEWISH COMMUNITY OF ANN ARBOR AND WASHTENAW COUNTY

By Rabbi Jehudah M. Cohen
Director, B'nai B'rith Hillel Foundation

The earliest Jewish settlers to come to Washtenaw County were from Bohemia, Hungary, Silesia, and Bavaria. They left Europe in order to secure freedom of worship and freedom of conscience. Many of them left their native land because conditions in Europe following the Napoleonic Wars were not favorable to the Jews. Anti-Semitic laws existed in Bavaria and other restrictive legislation existed in Central Europe. Following the European Revolution of 1848 many well-established and financially successful Jews found it necessary to flee Germany because they had earlier revealed sympathy for the unsuccessful Revolution Movement.

The first Jewish immigrants to Michigan chose to live in Washtenaw County in the early forties because the county was regarded as the best in Michigan for farm stock, wool, and hides. Another important factor that brought them to this county was the fact that many other German immigrants had come here earlier. The German Jews felt they would be at home in an area where the German language was spoken by a considerable portion of the population. Although most of the earlier Jewish immigrants started as peddlers, they later established themselves as merchants, craftsmen, and manufacturers.

The first Jewish settlers arrived in Ann Arbor in 1843. That year the Weil family had come from Bohemia, of which Solomon was the first to arrive. In 1844 Moses and his wife arrived. In 1845 and 1846 respectively Leopold and Marcus immigrated. Jacob, the last of the five brothers, came in 1848, and two years later they brought their parents to Ann Arbor.

Judah Sittig, also from Bohemia, came here in 1845. Leopold and Moses Weil, Judah Sittig, and another Jew by the name of Woodell took up farming upon their arrival.

Charles E. Bresler, who came from Connstadt, arrived in Ypsilanti in the early forties. First he made a living by buying horses which he shipped East. Later he entered the fur and wool business. Still later he built up a successful business by importing steel pens from Europe. It is said he crossed the Atlantic 191 times in the interests of his firm. In 1850 Mr. Bresler moved to Detroit and became one of the eleven charter members of the Reform Jewish Temple Beth El.

Prior to 1850 the following Jews settled in Washtenaw County: Charles, Henry, and Emanuel Lederer; Charles Fantle; Judah Sittig; Moses Rindskopf; Solomon Bendit; Adam Hirsch; Isaac Altman; Adolph and Louis Bresler, and their father, Leo Bresler; Simon Sloan; and three families named Hayman, Fantes, and Feder.

For a number of years Jewish settlers in Washtenaw County remained only a short time and then moved on to other towns and cities. The Lederers moved to Lansing in 1849, where they established a tannery and soap factory and later a general store.

The following families moved to Detroit after spending a few years in Washtenaw County: Charles Fantle; Judah Sittig; Moses Rindskopf; Solomon Bendit; Adam Hirsch; Isaac Altman; Adolph, Louis, and Leo Bresler; and Simon Sloan. Most of these families joined Temple Beth El of Detroit and a number of them became charter members and officers of the Temple.

It is likely that most of the early settlers left the county because there were too few of them to establish a successful religious community. They were without facilities to observe Jewish dietary laws and felt they were too few in number to establish a Jewish educational establishment for the children.

Even though not entirely successful or permanent, many efforts were made by the early settlers to provide for their religious life. The Weil brothers were Orthodox Jews. They conducted the first Jewish religious services in the state in 1845. In 1848 or 1849 the first Jewish cemetery was acquired in Ann Arbor. The cemetery was located on or near the present site of the Rackham Graduate School. Some years later the bodies were removed to the Forest Hill Cemetery.

In the eighties a small synagogue was established on Washington Street. When the Zwerdling family arrived in Ann Arbor in 1903, no Jewish religious institutional life existed. In 1907 services were held in the home of William Lansky from time to time. During this period most of the Jewish families who lived in Ypsilanti and Ann Arbor traveled to Detroit, where seven congregations had been established, in order to observe the more important Jewish holidays and festivals.

In 1917 and 1918 the Jewish community held High Holy Day services in rented halls. In 1920 services were first held regularly in the home of Mr. and Mrs. Osias Zwerdling. Apparently up to this time there were seldom ten male adults living in Ann Arbor simultaneously. It is a traditional practice among Jews not to conduct public worship unless a quorum of ten male adults are present. The Hebrew term for a religious quorum is "minyan."

Beginning with 1920, Jewish High Holy Day services were held at various places in the community. One year the quarters of the Salvation Army, then located above the old Chamber of Commerce at East Ann and Fourth Avenue, were used. Later, services were held in the small building originally used as a library by the Ladies Library Association on Huron Street adjacent to Packer's Outlet. This building has recently been torn down to make room for the new Michigan Bell Telephone Company. Later Schwaben Hall was used, and in 1925 a house located on the site of the Ann Arbor Greek Orthodox Church was purchased and used until 1927. It was in 1927 that the present synagogue building was purchased and the house previously used was sold to the Greek Orthodox community.

The first resident rabbi in Ann Arbor was Pincus Gropstein. He came to Ann Arbor in 1915 and remained for three years. The Reverend Isaac Goldman was the spiritual leader of the Beth Israel Congregation for about ten years, leaving in 1945. At the present time the Beth Israel Congregation is without the services of a rabbi, but it is hoped that a new spiritual leader will be called to Ann Arbor prior to the fall of this year.

Although there had been Jewish settlers in Washtenaw County since 1843, when the Zwerdling family arrived in 1903 there were only three Jewish families here. A Goldman family operated a notion store on South Main Street near the present location of the Gill Lumber Co. A Levy family engaged in the shoe repair business. The Lansky family was in the scrap metal business.

The Jewish population grew considerably with the turn of the century, and in 1940 there were about 250 Jewish people in Ann Arbor (not including the faculty and students associated with the University of Michigan) and about fifty in Ypsilanti. The Jewish population of Ypsilanti has not grown since the 1940 census. It is estimated that at the present time there are about 85 Jewish families in Ann Arbor not associated with the University, 35 families serving on the faculty or holding other positions with the University, and about 1300 Jewish students in attendance at the University of Michigan.

Ann Arbor, Michigan
March 19, 1946

THE HISTORY OF THE LUTHERAN CHURCH IN ANN ARBOR AND WASHTENAW COUNTY

By Ernest Christian Stellhorn
Pastor of Zion Lutheran Church, Ann Arbor

It is an important consideration that not all German people are Lutherans, and that not all Lutherans are Germans. My presentation has to do with the churches of the Lutheran faith rather than with the German people of this city and county. As late as 1927 there were in Ann Arbor three denominations using the German language in some of their public worship services, the Evangelical, the Methodist Episcopal, and the Evangelical Lutheran.

Another important consideration: Was the pioneer missionary and pastor, Frederich Schmid, a Lutheran or was he a representative of the Prussian Church Union? This was a union of the Lutheran and Reformed Churches in harmony with an appeal, if not a decree of King Frederick William III of Prussia, published under the date of Sept. 27, 1817. If the Rev. Schmid represented the Prussian Union movement, the Lutheran Church in Washtenaw County cannot date its beginning back to the year 1833, but must seek some later date. In Ann Arbor the date would be 1875, the year of the organization of the Zion Evangelical Lutheran Church. Therefore the importance of determining the status of Pastor Schmid.

The evidence: Pastor Schmid was a native of Wuertemberg, not of Prussia. In the historical volume, The Lutheran Churches of the World, edited by Professor Jorgensen of Copenhagen, High Church Councilor Fleisch of Hanover, and Professor Wentz of Gettysberg, Pa., published in 1929, we find the statement, "The Reformation was introduced into Wuertemberg in 1534, and the Church has remained Lutheran ever since." The Rev. J. C. Jensson, in his American Lutheran Biographies published in 1890, says, "The venerable F. Schmid, the first Lutheran pastor in the State of Michigan, and residing since 1833 in or near Ann Arbor, fell asleep August 3, 1883." The Kirchenzeitung (a Lutheran church weekly) for August, 1883, states regarding the services of Pastor Schmid, "They extended over a period of 38 years and over a large section of the State of Michigan, in which he labored many years as the only Lutheran Minister." Pastor Schmid's body was laid to rest in Forest Hill Cemetery, September 3, 1883, and the inscription on the imposing monument reads, "Frederich Schmid - the First Evangelical Lutheran Pastor in the State of Michigan."

The history of the Lutheran Church in Ann Arbor and Washtenaw County, therefore, dates back to the beginning of Rev. Frederich Schmid's labors in these parts. He came to Ann Arbor, August 20, 1833, at the age of 26 years. He was a native of Waldorf, in the Kingdom of Wuertemberg, Germany, where he was born September 6, 1807. He received five years of training at the Mission Institute (House) at Basel, Switzerland. He was ordained to the Lutheran ministry, April 8, 1833, and on June 8 of the same year sailed for the United States, sent by the directors of the Mission Institute to minister to the group of fellow-believers in and near Ann Arbor. He arrived in

Detroit August 10th, conducted services there on the 18th, and initiated the movement which soon resulted in the organization of the first Lutheran congregation in Detroit.

The history of the Lutheran Church in Washtenaw County is for the first 38 years inseparably connected with the life and activity of Pastor Schmid. He conducted the first service, August 26, 1833, in a school house on Territorial Road 4 miles west of Ann Arbor. The text for this sermon was, "Other foundation can no man lay than that which is laid, which is Jesus Christ." His first parish consisted of 33 families, most of them living outside of the village of Ann Arbor. A meeting was called on November 3, 1833, to organize those interested into a religious body. This meeting was held in the home of Daniel Frederick Allmendinger, and it was decided to organize and incorporate under the name of "The First German Evangelical Society in Scio." The first house of worship was a frame structure built on a parcel of land donated by D. F. Allmendinger, now a part of Bethlehem Cemetery. The little church stood in the north-east corner. The dispatch with which these early settlers went to work is evidenced by the fact that the building was completed before the end of that same December. This was named Zion Church. For about seven years the parishioners living in Ann Arbor wended their way regularly to the little church "in the woods." Only very occasionally were services conducted in the village during those years, and then because of inclement weather.

Intimately connected with the Ann Arbor church was the Salem Lutheran Church, about 5 miles west on Scio Church Road. This congregation was organized September 20, 1833, and the church was built soon after. The first building was a frame structure, later on replaced by the present substantial church built of bricks. Pastor Schmid built a house opposite Salem Church and made it the headquarters for his many activities from 1835 to 1849. During these years he served the Ann Arbor congregation as well as the Salem Church, and in addition organized other congregations in the county and still others as far away as Saginaw, Marshall, Monroe, Lansing, Waterloo, Sebewaing, and Jackson. To care for so many congregations and preaching places he needed assistance. His father, also Frederick, who had emigrated from Germany in 1836, rendered much valuable service as lay-pastor. Besides, Pastor Schmid usually had some educated men whom he was preparing for the ministry. Among these, the following should be mentioned: G. Kronenwett who began a 46-year ministry in Woodville, Ohio, in 1841; Auch, Dumser, and Sinke, who did missionary work among the Indians in 1844 and 1845; Christian Volz, who served the St. John Lutheran Church in Buffalo, N. Y., from 1857, for 27 years; Conrad Volz, who served a long pastorate in Saginaw following his interneship under the pioneer Schmid; Christian Spring, who in 1856 accepted a call to Zion Church in Marshall.

Pastor Schmid's oldest son, Emmanuel, born in Ann Arbor, July 3, 1835, was probably the first boy preacher in the State of Michigan. He not only accompanied his father on many of his preaching trips but was drafted to fill appointments at the age of 18 years. This

son I learned to know and admire greatly during my early college days at Capital University, Columbus, Ohio. Professor Emmanuel Schmid graduated from the University of Michigan in the spring of 1855, pursued graduate work in the University of Tuebingen, was a member of the faculty of Capital University from September, 1857, to the time of his death in December, 1897.

Congregations in Washtenaw County organized and served by Pastor Schmid were: Zion, near Ann Arbor (1833); Salem, on Scio Church Rd. (1833); Bethel (1840) and Thomas (1842), in Freedom Township; St. John, Bridgewater Twp. (1853); St. Paul, Chelsea (1855); St. John, Northfield (1859). Beginning in September, 1841, Pastor Schmid conducted services alternately in the village of Ann Arbor and in little Zion Church in the township; in September, 1844, it was decided to build in the village; the basement of the new church was ready for use in the fall of 1845; and the church, located on the north-east corner of Washington and First Streets, was dedicated to the service of the Triune God, June 24, 1849, under the name of Bethlehem Church. At this time Pastor Schmid removed with his family to Ann Arbor, continuing to serve Salem Church also until 1867, at which time the Rev. Stephan Klingman assumed that pastorate. Bodily infirmities resulting from overwork compelled him to resign his charge in Ann Arbor and retire from active ministry in 1871, at the age of 64 years.

His successor was the Rev. Herman Reuter, who had served in St. Leopoldina, Brazil. During his six years of service, 1871-1877, a division occurred in the Bethlehem congregation. When the clouds of dissension had settled, it became apparent that about half of the membership, including the retired pastor and his family, were making arrangements to establish another congregation. So it was that the Zion Lutheran congregation came into being, July 16, 1875. The Rev. Reuter continued to serve the Bethlehem Congregation until June 5, 1877. His successor, J. Neumann, of Freedom Township, served from 1877 to 1903. He and his successors, Pastors S. John, G. A. Neumann, and Theo. R. Schmale, all were members of the Evangelical Synod of North America, a religious body recently merged with the Reformed Church and incorporated now under the name "The Evangelical and Reformed Church." Neither the pastors nor their congregations claim membership in the Lutheran fold, nor are they considered by the Lutheran Church as being within its fold.

There are at the present time three organized Lutheran Churches in Ann Arbor:

Zion, Washington St. at Fifth Ave., whose original membership considered itself a continuation of the congregation organized by Pastor Schmid in 1833; separately organized in 1875; first pastor Rev. H. Belser; present confirmed membership 1450, baptized membership 1950; pastor and congregation are members of the American Lutheran Church.

Trinity, William St. at Fifth Ave., organized 1893; first pastor Rev. W. L. Tedrow; confirmed membership 390, baptized membership 500; pastor and congregation are members of the United Lutheran Church.

St. Paul, West Liberty St. at Third St., organized 1908 by Rev. Herman Brauer; confirmed membership 600, baptized membership 800; pastor and congregation are members of the Evangelical Lutheran Missouri Synod.

Other present Lutheran Churches in Washtenaw County:
American Lutheran Churches,- Emmanuel at Ypsilanti, St. John at Bridgewater, Zion at Roger's Corners.
Wisconsin Synod,- Salem in Scio Twp., St. John in Northfield Twp., Trinity in Saline, and recently organized congregations in South Lyon, East Ann Arbor, and Dexter.
Missouri Synod,- St. Thomas in Freedom Twp., Willow Run in East Ypsilanti, and a recently organized congregation in Milan.

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Ann Arbor, Michigan
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THE HISTORY OF THE PRESBYTERIAN CHURCH IN ANN ARBOR AND WASHTENAW COUNTY

By Rev. William Philip Lemon
Pastor of the First Presbyterian Church of Ann Arbor

You recall how Goethe's Faust damped the ardor of the young student who waxed eloquent about the spirit of the past.

> Listen, my friend: the ages that are past
> Are now a book with seven seals protected:
> What you the spirit of the ages call
> Is nothing but the spirit of you all,
> Wherein the ages are reflected.

While we concentrate upon religious faiths in Washtenaw County, we must beware of thinking of events in a vacuum, for all the major religious faiths established here are not to be evaluated in terms of chronological order alone, nor measured solely by the zeal of denominational organization.

When we try to establish priority of church organization in Washtenaw County, we must recall that parts of Michigan were visited by the Catholic Fathers Rambault and Jacques as far back as 1641, and by Father Marquette in 1688. In 1800 the Rev. David Bacon was sent to the Detroit region from the Connecticut fathers, probably more Congregational than Presbyterian. But the actual establishment of the first church in Ann Arbor fell to the Presbyterians, on August 21, 1826.

First in the field in another sense, however, were the Methodists, since Rev. John A. Baughman, a Methodist Episcopal minister, preached a sermon in the house of John Allen in 1825. He did organize a Methodist Church in Ann Arbor, but not until 1827. The Baptists claim the first sermon preached in Ann Arbor by a regularly ordained minister, the Rev. Moses Clark, anticipating even the Methodists in this, although the first Baptist Church was not founded until 1828, in the house of Elder Clark.

The distinction of Presbyterianism in 1826 was somewhat eclipsed by the rapid succession with which other churches were founded. Methodists and Episcopalians came only one year behind, Baptists two years, and the German Evangelical in Scio Township but seven. Meanwhile in Ypsilanti also the Presbyterians took the lead, in 1829, the Methodists following in 1834, the Baptists in 1836, and St. Luke's Episcopal in 1837.

Actually the date, 1826, for Presbyterianism in Ann Arbor anticipated the constituting of the Presbytery of Detroit by the General Assembly in 1827, and the first article on the agenda of the first Presbytery was the reception of the two churches in Ann Arbor and Dixboro.

In the reminiscences of Lorrin Mills, he tells of attending a meeting in a "logshouse" in 1826. No minister was present, but a sermon was read and a Sunday School of 30 was held immediately afterwards. In August of the same year the organization of the First

Presbyterian Church was effected, with a nucleus of 16 members. He reports also that Miss H. G. Parsons, who afterwards became his wife, conducted the first Sabbath School west of Detroit, in the summer of 1825. This was held in the woods, halfway between Ann Arbor and Ypsilanti, with slabs placed on logs as seats for the 12 pupils.

The complete detachment of the church from civic life was even then impossible, for we read in an account of the Village Council Meeting on the 30th of July, 1840, that a bill was passed allowing $1.00 per year to Roswell Parsons "for ringing the bell in the Presbyterian Meeting house." The report of old settlers was that the bell was rung for 12 o'clock noon, and at 9 p.m. for orthodox bedtime.

The Presbyterians take satisfaction also in the fact that the Rev. John Monteith, who came from Princeton Seminary and organized the First Presbyterian Church of Detroit in 1817, was instrumental in founding the University of Michigan in the same year. He could hardly be called mercenary, since his salary as the first president was $12.50 a year.

After the University was moved to Ann Arbor, the presidency fell to the Rev. Henry Philip Tappan, another Presbyterian minister, whose office continued from 1852 to 1863. President Tappan did not transfer his ecclesiastical standing to our Western Presbytery, possibly due to the delicate question of Church and State relationship. So commodious was the Presbyterian Church of those days that all the larger gatherings of University students were held in that sanctuary.

Ann Arbor was given prominence by the fact that the Synod of Michigan, composed of the Presbyteries of Detroit, Monroe, and St. Joseph, was held here on September 23, 1834. The sermon was preached that day by Rev. George Eastman. A later separation of the Presbyterians became advisable, so that the Presbytery of Washtenaw was taken from the Presbytery of Monroe, and this was convened at Lodi, the third Wednesday of November, 1837. In 1841, Washtenaw Presbytery recorded 8 ministers and 16 churches, but in 1843 Shiawassee County was transferred from the Presbytery of Ionia to that of Washtenaw.

The three issues around which Presbyterianism has revolved in this region were of wider significance than the geography would suggest. They were: (1) The Old and New School controversy between Presbyterians and Congregationalists; (2) the slavery issue; and (3) the attitude toward revivals and evangelism. The general atmosphere of the Michigan theological climate was mildly liberal, that is to say, of the New School. The rigid Calvinism of the supralapsarian order, which placed the decrees of God prior to the fall of man, was not generally held. The rift in the lute, which caused a painful division of churches upon this issue and probably separated the Presbyterian and Congregational element, was healed in 1870. There was little or no division here upon the question of slavery in Presbyterian circles. The Synod of Michigan in 1835 passed a resolution condemning, as "a sin before God and man," the holding of slaves in this country. Two years later a Synod meeting in Detroit complained

that a memorial from their Synod to the General Assembly upon the subject of slavery "did not receive the attention it deserved" and lamented the existence of those "within the bounds of the Presbyterian Church" who found justification for slavery in the Holy Scriptures.

There were differences of opinion, also, in those early years on the methods of promoting the Christian faith. But apparently, in all three issues, the clash came more from the degree of intensity with which convictions were expressed than from deep-seated cleavage on the questions themselves.

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THE HISTORY OF ST. THOMAS PARISH, ANN ARBOR

By the Rt. Rev. Warren Peek
Pastor of St. Thomas, Ann Arbor

In 1940, St. Thomas parish celebrated the centennial of the arrival of Father Cullen, the first resident pastor, to Ann Arbor. To commemorate this event, Dr. Louis Doll was commissioned to write the history of the parish, which was published in Ann Arbor, in June, 1941, under the title The History of St. Thomas Parish / Ann Arbor. This history will serve as my source material for this paper.

Washtenaw County was settled principally by two hardy races, the Irish and the Germans. The Irish settled in the north and east sections of the county and the Germans located in the central, south, and eastern parts. Perhaps the Irish, being poetic and dreaming of their native land, preferred the scenic, rolling hills for their abode in the new world, while the Germans, being more practical, considered the soil first and the scenery afterward.

Strange to say, there is no trace of Catholic mission work among the Indians in this county. The early Catholic settlers who came here in 1823 were from Ireland. They scattered in various places in the county, a small group concentrating in Northfield Township. Father Patrick O'Kelley, Washtenaw's first priest, made his first visit to the county in 1831. He was born in County Kilkenny, Ireland, in 1792, and probably was ordained to the priesthood in New York City in 1820. We find him working in Auburn and Rochester, New York, in 1822, and in 1829 he was one of six priests assisting Father Gabriel Richard (co-founder of the University of Michigan) in Detroit. At that time, Michigan was a part of the Catholic Diocese of Cincinnati, and Edward Dominic Fenwick was the first Bishop of that Diocese. From a letter of Father Richard to Bishop Fenwick, we learn of Father O'Kelley's first visit to Washtenaw County. "He is much pleased with Ann Arbor and its vicinity. They calculate to build a church next season there for him. There are a great many more Irishmen there than here." (Arch. Notre Dame University)

The church mentioned proved to be a log structure built in the spring of 1831 at Northfield, on the spot where St. Patrick's Rectory now stands. Northfield is the oldest Catholic church in the county and the first Catholic Church in Michigan in which the English language was exclusively spoken. The 80 acres in Northfield Twp. was purchased by Peter Desnoyers, a prosperous member of Detroit's French colony, September 2, 1931, for $100 cash at a public sale to the highest bidder. This church served until 1837 when a frame church was built across the road in what is now the cemetery. About 1850, Father Cullen built across the front of this church a large addition making a T-shape. This served until 1878 when the present church was erected.

In July, 1835, we find the following notice in the Michigan Argus, "Reverend P. O'Kelly informs the Catholics of Ann Arbor that they will have church in Mr. Horrigan's large room (corner Detroit and Kingsley Sts.), July 12, 10 A.M." On July 13, in the same paper we read "Father O'Kelly announces to all that he now resides in the village of Ann Arbor, that being the central part of his parish

(Base Lake, Condon Settlement and Northfield)", and then follows an announcement that they wish to have a Catholic church built in the village. Thus Father O'Kelley attempted to build a church here 10 years before one was actually erected. In 1835 Father O'Kelley had a regular itinerary besides Northfield: Dixboro, at the home of Peter Cowan; Freedom, at the home of John Condon; Dexter, at the home of Patrick Lavey; Base Lake, at the home of Michael Haran; Lodi, in the Home of Mr. Flynn, and at Ann Arbor every third Sunday. He likewise celebrated Mass in Ann Arbor on Easter and Christmas, showing that Ann Arbor was his headquarters. In May, 1839, he was transferred to Milwaukee (Diocese of Cincinnati), and became the first resident pastor there. From 1842 to 1856, he labored in Oakland and Livingston counties, and in April he took charge of Sacred Heart, Dearborn, where he died October 7, 1858, and is buried in the cemetery named Mt. Kelly in his honor.

Father Thomas Cullen came to Ann Arbor in July, 1840. In the fall of the same year a church meeting was held to buy land to build the church. Two prominent citizens of Ann Arbor, Edwin Lawrence and Frederick Sawyer, attended this meeting at which the wish was expressed to purchase two lots owned by Governor William Woodbridge of Detroit. These lots were located on the southwest corner of Kingsley Street and Fifth Avenue. Father Cullen and the committee called on the Governor in Detroit, carrying with them a letter of introduction from Lawrence and Sawyer. This was followed by a confidential letter from Sawyer which is even more interesting. Sawyer, Lawrence and Woodbridge were Whigs, Woodbridge having beaten Elon Farnsworth, the Democratic candidate for Governor. The Whigs had inherited the principles and policies of the Federalists, which were pro-British and anti-alien. The Irish, who in the early 30's began to be an important factor in our political and social life, hated the Whigs as they did the Federalists before them. The Democratic-Republicans captured the executive and legislative branches of the government in 1801, and they followed an anti-British policy and were not unfriendly to aliens. Naturally the Irish allied themselves with the Democratic party and for the most part haven't broken with it since.

For some reason the negotiations for the Woodbridge lots fell through, and the congregation, on February 8, 1842, purchased a parcel of land on the south side of Kingsley Street midway between Division and State Streets from Henry Colclazer, a Methodist minister. In August, 1845, the first brick church, the largest in the village at that time, was consecrated by Bishop Lefevre and dedicated to the patronage of St. Thomas the Apostle. As early as 1843, Captain Joseph Scott of Lodi donated 30 village lots to be used as a Catholic burying ground.

About this time, plots of ground were acquired for church purposes in other sections of the county. On March 4, 1844, James Walsh donated a part of his farm for a church and burying ground in Dexter. Here a frame church was finished in 1846, but burned to the ground on Easter Sunday, April 16, 1854. The Rev. J. Pulsers was its first pastor. In April, 1854, a lot on Cross Street, Ypsilanti, was purchased from Charles Lane for $40, and a frame building was erected on the spot where the present church stands, Father Cullen supervising the construction. In November, 1844, Benjamin M. Reynolds

donated land 3 miles northwest of Chelsea for a church and cemetery. On this a frame church was built which served until 1869, when the church at Chelsea was built. Dexter became a separate parish in 1854; and Ypsilanti in 1858. Rev. Charles Louis Lemagie was the first resident pastor at Ypsilanti.

In 1847, Father Cullen called in German priests to assist him. There were 18 Catholic German families in Ann Arbor, 60 at Clement Road, 8 at Clinton, and others at Freedom, Sylvan, and Newport. A German musician and choir director was engaged in April, 1857.

Father Cullen's last effort was the enlarging of the church 20 by 40 feet. He died after a brief illness, Sunday, September 7, 1862, and was buried in a crypt underneath the altar until his remains were transferred to St. Thomas cemetery in 1892.

Rev. John Stevens succeeded Father Cullen on April 14, 1863. A parish house was purchased on the property now known as 502 E. Kingsley St. The people of St. Thomas and St. Brigid, Northfield, donated $1,077.25 to furnish the house. During the pastorate at St. Thomas of Father Henri Del Baere, a Belgian, a parish school was opened in 1868, and has been in continuous operation ever since. The old Fourth Ward public school was purchased by the congregation for $2100 cash, September 21, 1868. Four sisters came from Monroe that year, and 200 children attended. The school was called "House of the Holy Angels."

Rev. Peter Wallace was sent to Northfield on January 1, 1864, and that became an independent parish. On Sunday, October 20, 1878, a new brick church was dedicated at Northfield by Bishop Borgess. The name was changed from St. Bridget to St. Patrick. On Oct. 19, 1900, a new rectory at Northfield was erected by Father Louis Goldrick. Father Goldrick died Feb. 11, 1924, having served that parish for 35 years, much beloved by his congregation. He was succeeded by Rev. Warren Peek, who remained until 1927.

At St. Thomas, Father Francis Van Erp, a Hollander and very popular, was pastor from 1872 to 1879; and Father William J. Fiele, a German, from 1879 to 1891. In 1883, the parish purchased an unattractive hillside covered with weeds between State and Elizabeth Streets for a school site, paying $2,950. In February, 1884, the Ann Arbor Register conducted a religious survey of local churches, and St. Thomas was reported as having a membership of 215 families and property values at $15,000. A combination convent and school was started in September, 1884, to cost $10,000; this was completed in 1886. In January, 1885, an unofficial census of the Catholic students attending the University of Michigan was taken, and 58 stated they were members of the Catholic Church. June, 1887, saw the first commencement exercises of St. Thomas High School, with 3 graduates. The Catholic students of the University were first organized under the personal direction of Bishop Foley on December 1,1889. A group of 150 students formed a club known as the Foley Guild.

Father Edward D. Kelly was appointed pastor of St. Thomas, May 28, 1891, at the age of 31. A new hall with a seating capacity of 800 was completed in 1892, and was used as a temporary church. The

old church was torn down in 1893 and the ground sold for $1,900 to Daniel Ross. Sod was turned for the present St. Thomas church, May 25, 1896, the cornerstone laid May 30, 1897, and it was dedicated Nov. 26, 1899, at a cost of $65,000. Council #587 Knights of Columbus was organized June 12, 1901. The present St. Thomas rectory was then built in 1902 at a cost of $8,500. The old rectory was sold to Roxie Bailey. St. Thomas High School was placed on the approved list of the University in 1908, and has been on this list continuously ever since. On January 25, 1910, Father Kelly was consecrated titular Bishop of Cestra and Auxiliary Bishop of Detroit. The new convent was completed in October, 1911, and in the same year a temporary Catholic Hospital, under the direction of the Sisters of Mercy, was opened across from St. Thomas Church. Land had been purchased where the present University Hospital now stands in 1906 for this purpose, but was sold to the Regents of the University. Father Kelly bought the Graber property on Ingalls Street, and the hospital was opened there Oct. 4, 1914. On June 1, 1916, additional ground was purchased to increase the size of St. Thomas cemetery on Sunset Road. Sixty stars ornamented the service flag in 1917, and 2 gold stars represented two who died in the service of their country.

The first commencement exercises for St. Joseph School of Nursing were held on Sept. 24, 1918, and in 1921 an extensive addition to the hospital was begun. From 1918 to 1920, numerous parcels of land to the east and north of the Hospital were purchased, and the fraternity which had been commandeered during the influenza epidemic in 1919 was purchased for a nurse's home, July 21, 1920. On May 19, 1919, Bishop Kelly left St. Thomas to become Bishop of Grand Rapids. Bishop Kelly was a great administrator. All the parish buildings except the new school were built during his pastorate. The flourishing condition of the parish when he left it in 1919 contrasted with what it was in 1891 is in itself a tribute to his ability and personality. He left Ann Arbor with the devoted affection of his parishioners.

From 1919 to 1928, St. Thomas was under the spiritual direction of Father James R. Cahalan, who served until Nov. 25, 1922, and Father John Command, who died in Ann Arbor, July 7, 1928. November 2, 1920, saw the anti-parochial school amendment beaten by a plurality of nearly 300,000 votes. In September, 1920, a parochial school was opened in Dexter. On August 8, 1922, the Lawrence property on Kingsley Street was purchased for a school playground. St. Thomas was free from debt in 1926. On August 15, 1924, St. Joseph Mercy Hospital purchased the Vandeveer Farm, and Mercywood Sanitarium was opened there June 20, 1926. The anti-parochial school amendment was again submitted to the voters in the fall of 1924, and was again decisively defeated.

St. Mary's Chapel was erected at a cost of $189,000 in 1924, by Father Michael Burke, who looked after the spiritual wants of the Catholic students attending the University until his untimely death February 14, 1928. Bishop Kelly died in Grand Rapids, March 26, 1926 after a short illness.

On November 18, 1926, the Knights of Columbus sold the property which they had purchased in 1911 on the corner of Huron and Division Streets and secured property on the corner of William and Maynard Streets, the present home of the organization.

Father Thomas R. Carey became pastor October 27, 1928. St. Thomas School had served its purpose for 43 years. It was crowded to the doors and compared unfavorably with the modern fireproof buildings the Ann Arbor school board had erected. In June, 1929, the old school was torn down and the present one started. In the meantime classes were held in St. Joseph Hospital and in St. Mary Chapel until the school was ready for occupancy on Jan. 1, 1930. The cost of the building was $240,000. Free bus service was inaugurated in 1931 to provide transportation for the younger children living at a distance from St. Thomas School. The first issue of the Ann Arbor Catholic, the parish paper, was published May 19, 1935. In January, 1937, the parish debt of $160,000 was refinanced by the Ann Arbor Bank and the State Savings Bank, and it was reduced to $115,000 in 1940. The same year the Manufacturer's Appraisal Company estimated the reproduction value of the buildings to be $525,000. Father Carey died suddenly May 2, 1940. St. Thomas School is a monument to a noble priest and a man who never saved himself, but was at home to everyone at all times.

Father Warren Peek, pastor of St. Patrick, Northfield, 1924-1927, and St. John, Ypsilanti, 1931-1940, succeeded Father Carey, June 12, 1940. St. Mary Chapel was now a separate parish for students attending the University. On August 1, 1940, Msgr. Allen Babcock was named first Rector. A frame house adjoining the Chapel was purchased as a rectory. From 1940 till the present, the number of Catholic students has ranged from 900 to 1700, necessitating the services of two priests. Besides these, there is a Chaplain at St. Joseph Hospital who looks after University Hospital, with the assistance of one of the priests from St. Mary's. Another Chaplain is in charge of Mercywood. The priests at St. Thomas take care of the Washtenaw Infirmary. Today we have seven priests in active duty in Ann Arbor. St. Thomas today is overcrowded. An average attendance at 5 masses on Sundays is close to 3000 people. St. Mary Chapel has an attendance of 1300 students every Sunday. Last September, we were so overcrowded in the school that we could not begin to accept all who wished to register. We feel that the city is expanding and the church should expand with it. In December, 1944, we purchased 10 acres of ground from the Tuomy estate as a site for a new parish in Ann Arbor. This is located on the south side of Stadium Boulevard adjoining the city limits at Brockman Boulevard. Services have been held in Pittsfield Village since September, 1945. We recognize also the need for a Catholic Activity Building in the near future to take care of the youth. This we hope to erect as soon as building conditions permit. World War II saw 356 St. Thomas boys serving their country, 5 of whom made the supreme sacrifice.

In the past 105 years, St. Thomas has had only 10 pastors, each one accepting from his predecessor a job to do, only to hand his parish to his successor a little better then when he received it.

Ann Arbor, Michigan
March 19, 1946

WASHTENAW CHRONOLOGY OF FAITHS
Prepared by Rev. W. P. Lemon

1641 Catholic Fathers Rambault and Jacques at Sault Ste. Marie

1688 Father Marquette

1800 Rev. David Bacon sent out by the associated pastors of Connecticut to Detroit and vicinity

Rev. Nathan Bangs, Methodist Clergyman, appointed by New York Conference

1817 First Presbyterian Church of Detroit organized

1820 Monroe Presbyterian Church organized

1826 First Presbyterian Church of Ann Arbor organized

1827 St. Andrew's Episcopal Church organized in Ann Arbor

1828 Rev. Moses Clark founds "The Ypsilanti Church" (Baptist)

1829 Washtenaw County Bible Society founded at Ypsilanti

First Presbyterian Church at Ypsilanti established

1834 First German Lutheran Church organized at Scio

Methodist Church of Ypsilanti established

1836 Baptist Church of Ypsilanti founded

1840 Father Cullen arrives in Ann Arbor; Catholic Church organized

1845 First Jewish service in Ann Arbor

1847 First Congregational Church of Ann Arbor organized

1849 Bethlehem Church organized

1858 Father Lemajie at Ypsilanti

1860 Cornerstone laid of new First Presbyterian Church, Ann Arbor

1867 First Unitarian Church of Ann Arbor organized

1868 St. Thomas Parochial and High School opened

1870 Reunion of Old and New School Presbyterians

1875 Zion Lutheran established

1887 Tappan Presbyterian Hall Association organized